

2001-Eckhart-Tolle-Through-The-Open-Door-to-Vastness-of-Your-True-Being

[Speaker 2] (0:17 - 0:38)

Sounds True and Namaste Publishing present Through the Open Door to the Vastness of Your True Being with Eckhart Tolle. The teachings on Through the Open Door were recorded at spiritual retreats before a live audience. And now session one, Through the Open Door with Eckhart Tolle.

[Speaker 1] (0:59 - 1:16:21)

No expectancy, not waiting for anything to happen, being completely present here. Simply to allow that state of consciousness that is free of future, free of past, timeless state of simple presence to emerge here within yourself. Because that's why you're here.

You didn't come here to be fed new thoughts, concepts, ideas. Perhaps a few signposts, they are useful. But you didn't come here to collect more signposts which say Rome or Mecca or Enlightenment and then carry them home and put them in your library or living room.

Isn't that a beautiful signpost? Or worship the signpost, a concept, an idea, a thought in a way you are here so that the opposite of that can happen, a relinquishing of concepts and ideas, ultimately, and that may sound a little bit frightening to the mind, relinquishing thought. What is stillness other than a state of consciousness that is free of noise?

This is not some distant goal to be achieved in 10 years' time or in a future lifetime. If this state of consciousness were not emerging in you already, you wouldn't be sitting here. But to the mind and the egoic sense of self, which is a mind-identified sense of self, a mental image, me, my story, my past, my future, that may be a little bit frightening.

No thought. But who would I be without thought? It's all about relinquishing attachment to thinking and ultimately going beyond the compulsive need to think.

And what then arises is presence, a state of clarity, simplicity, of simple beingness, a very deep allowing, allowing this moment to be as it is. So that is love, that is compassion, that is a deep care, an embracing of whatever is. In other words, embracing life, saying yes to life.

Where is life? Here, now. Life cannot exist separately from here and now.

So any denial of the now, resistance to the now, running away from the now mentally, always trying to get to the next moment because fulfillment is there somewhere, and you miss this life. And then you reach the age of 85, still looking for something, and

you've missed the beloved, the divine that is here every moment. Now this moment, and there's only one moment, appears in different forms.

This moment happens to be beautiful externally, beautiful surroundings, wonderful people, so it's a little bit easier as we sit here to enter the state of allowing. There may be moments that appear not good on the surface, not good in little ways or big ways. You miss a bus or a plane, something little, or something major happens, some breakdown in your life, some loss.

What happens then, usually, resistance comes up, not a deep no to what is. That is the reactivity of the little me, the mind-made sense of self, the story. It gets stronger.

The deeper the no is to this moment, and when a challenge comes, the no can become very intense, and that, of course, is pain, is suffering. The stronger the no, the deeper the challenge, the stronger the reactive no, and what I call the little me, which is a mind-made image of who I am, based on my past, things that happened to me. Not only that, more importantly, based on an interpretation of those things that happened to me.

So the things that happened to me, together with a mental interpretation of those events and people from my past, over the years, an image forms in the head, me, I. And there's a story, of course, that is an intrinsic part of the image of me. So everybody lives in that work of fiction created by the mind, and the me is the main protagonist in that work of fiction.

It may be a big drama, it may be a tragic comedy, a mixture, so being trapped in a sense of identity that is very small, my past, my story, which needs to be continuously revived mentally, and the little me lives in resistance to what is, because the artificial, the fictitious nature of that entity cannot be sustained except in the state of resistance to now or denial of now. No. Every life story, the little me story, is ultimately unsatisfactory.

It is not satisfying. Anybody who sits here, if you look at the story of me, it didn't quite work out the way it should have. That's not how I imagined my life to be.

It looks as if something had failed, it had gone wrong, something along the way, that shouldn't have happened like that, that wasn't meant to happen. So to discover this element of unsatisfactoriness in the story of me, always, however, if there is a little me sitting here, there may be one or two who are thinking at this moment, and he may be talking about everybody else, but I'm okay, because I've just found my, the ideal partner, I've just fallen in love, and the story has now come to a satisfying conclusion, so the little me says, okay, he's wrong about me, but he may be right about everybody else. My story is actually fine if the happy ending is there, or you just got the dream job, or you just won five million dollars in the lottery, and then the little me says, oh, this is it. If that's the case, we'll meet again here next year.

You will have returned by then from the honeymoon. The fiction that there can be a satisfying end to the story of me is upheld, of course, by the media and all those things that you watch on TV and in cinemas, and the end of most films tells you, yes, there is such a thing as an end, a satisfying end to the little me, so the director cuts after the wedding, or just before the cut here, and now for many others, it may be a revelation, the realization that, oh, do you mean to say I'm not the only one whose story is not satisfying? I thought everybody else was fine, and just me, I wasn't doing well. So to realize my story so far hasn't been all that satisfying as a story, the little me doesn't feel complete, what's, he's looking for something, what's, and there's pain in the story, suffering, sorrow, but then the little me says, okay, it may not have been a satisfying story up to this point, but you've still got the future, and the little me says, this is where the satisfying conclusion is going to happen. So this is why when you live from that mindset of the little me story, the future is such an essential, such a vital part of everybody's existence, because it's there where this little me says a satisfying conclusion to my story will be reached at some point, I will get there. Whatever the satisfying conclusion of the story is, it depends on what kind of story the little me has fabricated for itself, it may be material success, it may be finding the ideal partner, it may be reaching a state of enlightenment, one day I'll get there.

So the future promises fulfillment. That's why everybody is running towards it, if you go to a big city, I was in New York a few days ago, and everybody's almost running, continuously, imagine a visitor from another planet coming and looking at that. Where are they running to?

And of course, they're running to the future, they're trying to get away from this moment, because you're hurrying, moving, future, they're all, everybody is running towards the future, because this isn't good enough, we need to get there. So it's a frantic attempt of the little me to reach the future. And if you cannot get out of the story of me, but of course here we are getting out, perhaps even just by recognizing the nature of the story, by looking at it, we are beginning to step out, because it can only sustain itself if it remains unconscious.

It can only sustain itself, the fiction of the little me can only sustain itself if it remains an unconscious movement. But when you look at it, that basically means you're now witnessing, you're watching the mind and the structure of the mind, the recognition of that is already the beginning of the end of the unconsciousness that sustains that movement, and it has been running humanity for many, many thousands of years. So we are simply looking at the mechanical unconscious nature of the mind structures, but it's more than that.

By seeing it, the seeing is not part of it. The seeing is part of something that is arising that is not nothing to do with the conditioned consciousness, the mind, and that's arising here. So if you have not stepped out of the story of me at all, the worst thing that could

happen to you would be not to have any more future, because then the little me gets into a panic and says, the story will not reach a conclusion.

If you take away future, you take away the possibility of a happy ending to my story, and it's the worst thing that could happen for me to tell you, to tell you have no more future or almost no more future. And the strange thing is, really, this is what's happening here in a subtle way, not going to shock you in any way, but in a very subtle way, gradually, we are removing future from our consciousness, so the whole, that level of consciousness, gradually, is replaced by something else. We're going into that gradually, so that the little me doesn't go into contraction, and you run out of the room.

Seeking salvation in the future, seeking completion in the future, that's one aspect of future, salvation for the little me. The other part of future is the little me also knows that the future is very threatening. It is drawn towards it as an answer to its story, but it knows at the same time that the future is going to kill it.

Of course it will, so a dreadful dilemma arises for the little me. It's drawn towards future as an answer, as salvation, as fulfillment, and at the same time, it's continuously threatened by the future, because anything may happen, I may lose what I already have, which may not be all that satisfying, but at least I have that, and the future may take it away from me. The two movements that govern whatever the fictitious entity that humans are trapped in, whatever action it undertakes, is governed by two motivating factors which are to do with future.

A deep striving towards future as an answer is the movement of wanting and needing. That's why they're all running towards it. Traditionally, this has been called desire in spiritual teachings.

The other movement connected with future is, my God, what's going to happen to me? What's the future going to do to me? That's called fear.

Fear arises. So humans move between these two in a continuous conflict or dilemma. Desire, which is wanting and needing, and fear, so drawn to future and fearing it at the same time.

Easy to see why humans live in such misery. And then the whole fiction of me cannot be sustained without being in opposition to something. The me to be sustained needs to be in conflict with something, almost continuously.

Because its survival depends on, not me, it depends on sustaining the illusion that this is a separate entity, this is my boundary, and here are the others and the rest of the world. And that can only be sustained, the illusion of separateness, of an encapsulated sense of self. And basically because of fear that underlies the little me, it's also a state of continuous contraction, both psychological contraction and even physical contraction,

protection of the little me and its encapsulated sense of self.

It needs, so that its illusion of separateness can be sustained, it needs to be sustained by its enemies in some form or other. Why is it if you open a history book, why is it that human history, 90% of human history is the history of insanity? Anybody who opens a history book says, that is mad.

So we need to get to the root of human madness to go beyond it, not say, oh, this is the reason they are mad, it's to see, I am mad. To see I am mad is actually a very positive thing because where does that seeing arise? Sanity.

It's only as sanity rises you can see the madness. And we can see the collective madness of humanity as human history, unbelievable madness, killing, suffering. So how does that arise?

It arises in each individual, embedded in the very structure of the egoic sense of self is the need to have enemies. Enemies not necessarily in the form of people, although often that is the case too. Enemies in the form of situations, conditions, even places.

And so what's the very root of that? What is the real arch enemy of the little me? The present moment.

The thing it always is in opposition to trying to get away from or fighting, if you look to the very root of its need for enemies is to make the present moment into something that you need to oppose. And what is the present moment now? Life.

Because life cannot be in any other place, in any other moment except now. So the little me lives in opposition to life. Its enemy is life itself, which is now.

If that's not mad, what is? So it's me against the universe. Temporarily, the little me may have brief moments of relief.

Never for long, because it cannot afford to be in a state of non-opposition to what is for long. It cannot afford to be in a state of peace for long. It cannot afford to be in a state of joy for long.

It cannot afford to be in a state of love for long, because all those things arise only when there's no opposition to what is, but a deep embracing of what is. So the little me fears that embracing of what is. Its very existence depends on not embracing what is.

To recognize that is a wonderful realization. Something within that recognition is there's something in there that is nothing to do with the little me. So there are two movements.

You may find it even within yourself here. Something emerges that is deeper than that entity, egoic fiction, it's emerging now. And there's still the momentum behind the egoic fiction of me also maybe operating.

And you can be sure that it doesn't like the deep need that is embedded in the very structure of the egoic mind, really a deep need for unhappiness. Never made conscious because its survival, the survival of that mind structure depends on unconsciousness. When you make it conscious, suddenly you see, wow, this is mad.

My need to be unhappy, never recognized fully, always it comes in a hidden concealed way because the reasons for my unhappiness are always out there. This is making me unhappy, that is making me unhappy. The present moment is making me unhappy.

What is, is making me unhappy. Now as long as there's unconsciousness, the causes of unhappiness are out there. And there's always the interpretation if only those things changed or I could change them, I would be okay.

And then you're engaged in continuing fighting with what is. I'm going to change these things out there to remove the causes of my unhappiness. If your behavior changes, if I can make you to change your behavior, then I can be happy.

That's the illusion. And many people reach the end of their incarnation trapped, the majority still, reach the end of their incarnation trapped in that illusion. If only things were different, not seeing that unhappiness is embedded in the very structure of the mind, its need, because that is an intrinsic part of its need to fight, to sustain, its separate sense of me, to see within oneself the need for conflict, the need for enemies and the need for unhappiness.

You can see it in relationships, love, harmonious. If you meet a person, the first few days or weeks, sometimes even months, total harmony. And then first something arises that is very different, completely different energy.

The need returns for conflict. And the longest humans are without conflict is often when they fall in love and that can last a few weeks or if you went to live on a South Pacific island, you may be free of unhappiness for a little while. But you can be sure that the unhappiness, which is in here, not there, in the structure of the egoic mind, will find a reason for you to be unhappy.

Even there, in paradise, there will be something that's not right. Could be anything, mosquitoes, boredom. When there's, let's say, somebody could create for you an environment that has removed all causes for unhappiness, deep unhappiness would still arise out of unbearable boredom, even to the point of suicide.

You can sometimes see that with people who are born into great wealth where all their needs or desires are immediately met and often, I mean, they should be blissfully happy, they've got everything, and often deep misery arises, deep dissatisfaction with everything. So you can't get away from that. But there's a deep reaction, a revulsion to what I'm saying in the little me that says, well, he may be right, this may apply to other

people, but really I'm unhappy because I have a reason to be unhappy.

The others may be in delusion, but my misery is real. And so to see, to look through that is an amazing realization that you carry around and within the structure of your mind, unhappiness. I'm using that as a generic term.

The Buddha used the term suffering. Other traditions use the term delusion or illusion, or even sin, Christ is. Something not right, always sin has been misinterpreted, Jesus uses it, dukkha as the Buddha put it, unsatisfactoriness, suffering, unhappiness.

In the seeing of that, it already begins to dissolve if that level of consciousness out of which the recognition arises is sustained, the structures of human unhappiness, which are the structures of that egoic conditioned mindset begin to dissolve. And what then happens, it only happens if your attention moves into the now and sustains itself in the now. And so in order for the deep conditioning to dissolve, the ego likes to make that into a problem too.

It says, okay, oh my God, it must take so long to get rid of that illusion of all that unhappiness that is in my mind, how long is it going to take to get rid of all that? If it's taken 100,000 years for it to arise in humans, unhappiness is not, suffering is not a personal problem of anybody, there's nothing personal in it. It's the human condition.

If it's taken so long, will it take just as long to get out of it, another 100,000 years? And the ego says, yes, yes, it will. Give me time.

That's why there's a strong attraction to cults. Every cult promises something. You are going to be very special, you are going to reach that, or we as a collective ego identity that can easily happen.

The little me joins with other little me's and says, us, same illusion, slightly different form, we against the rest of the world. Some countries do that. We against the rest of the world.

Religions, we, us, so sometimes the personal me becomes partly a collective me, moving out of that illusion. Now, cults give you time and promise something, and the leader usually says, if you stay with me for long enough, you can become like me, almost, not quite. And there's an attraction because time is given.

There's a spiritual longing, which is the longing to be free of all that, and the ego comes back and uses that very longing and makes more time, it needs more time. So the illusion that a spiritual seeker can easily get trapped in, and not only in the cults, is that I need more time to become free of all that. And the amazing realization is, not only do you not need more time, time is the very illusion on which the existence of that mindset, the continuing existence and the survival of that depends.

And so in a very subtle way, it will always try to get in there and, please, more time. You don't need another hundred thousand years to get out of the illusion that has taken a hundred thousand or a million years to build up. A beautiful line in the Course in Miracles says, it has taken time to misguide you so completely, but it takes no time at all to be who you are.

Now, to be who you are means who you are in your essence underneath the mind structures, the conditioned mind structures. And the only access you have to that is through the little doorway of now. And it's only here, it's only through the power of, that is inherent in the present moment, that all those mind structures dissolve.

The power of the present moment is the power of life itself, your very being. And they dissolve here and now. What arises in the now is presence, allowing this moment to be.

Let's say, really, that is, here we have the key. Since the survival of those mind structures depends on enemies and fighting the present moment, which is the root of its need for enemies, when you allow this moment to be, the whole illusion collapses. Now, sometimes people ask, can I make this happen?

Can I make this shift, this revolutionary, radical, this radical transformation of consciousness that you point to, that you talk about, that all the ancient teachings point to, in their essence, talk about, point to, can you make that happen? Sometimes people ask that question and say, you sound as if we could make it happen. Well, no, you can't really make it happen.

That's why I say, when you do not allow this moment to be, then you're trying to make something happen in the future. When you're allowing this moment to be, you're not trying anything. You're not trying to make anything happen.

It's the opposite of needing to make something happen. Allow. And the little me says, this is a place of weakness.

Don't go there, because you will have no defenses anymore. You won't even know what's going on anymore if you don't continuously judge and label what's happening at this moment. If you don't continuously interpret what is happening so you know what's going on, he's like this.

What does he want from me? What does he, how can I get something from him? Even looking at incredible beauty, the immediate need to say something, to relate it to something that you want, there's a flower, the need to pick it, now it's mine.

To immediately, to relate to everything immediately through mental noise instead of allowing it, because in the allowing, a stillness immediately arises. And there's no need to interpret. Allowing implies you give up the need to interpret the world continuously through the mind.

And the ego says, no, no, I will become totally ignorant at the mercy of everything and everybody. And the ego says, I will be stuck in this dreadful present moment for the rest of my life. I will be stuck in whatever situation I'm in now, this, that situation that's making me so miserably unhappy, I will be stuck in it for the rest of my life if I allow it.

I can't allow it. That's why I've been fighting it for 20 years, to get out of it. Are you out of it?

No, not yet, but I will. So the allowing really is something, when we talk about it, say allowing this moment to be, your ability to allow this moment to be is grace. It arises.

Grace is already arising from within you that is not the egoic me, that's not part of the madness. It's arising. That's why you are able to allow this moment to be.

And whatever arises in the moment, yes, yes, it's good. Feel this moment with every cell of your body. Be here with every cell of the body.

Every cell is alive and you sense a subtle, otherwise you're stuck in the head, trying to work out what I'm saying and there's nothing to work out, being alive, feeling the very aliveness that you are, the entire energy field is present, every cell is present. You don't need to make an effort, it is present and you sense that you're everywhere, you're not just here, you're throughout. So keeping, be here completely, not as a head attached to a body, be here totally.

The head is not enough to allow this moment to be. The entire being allows this moment to be and the head is not enough to be present. And be present with the entire being.

Sometimes people ask, doesn't it mean that you become identified with the body if you feel the body? No, it's a way of going beyond identification with the physical form of the body to feel the very essence that gives life to the physical form is not the physical form. To feel it and then the Advaita person may say, but aren't you saying that I should identify with an object that arises in consciousness as the feeling of the body and isn't the truth that knowing that I am the very awareness underlying it all, but the body is that, it's a temporary appearance of the consciousness that underlies everything.

It temporarily appears as the body, it's not the body. In a way you could say it's an illusion, the body is an illusion. But within the illusion there is something that is not an illusion.

Otherwise even an illusion needs a little bit of reality, otherwise it wouldn't be. So to sense the aliveness, the presence in the body, this is just a temporary way of putting it, and feel the aliveness throughout and then suddenly there's a field of aliveness not only within but also without, that has nothing to do anymore with your story, there's a field of aliveness within at first but suddenly also the surrounding world has an aliveness to it. Not that you need anything, it's beautiful but it's all form, it's temporary, but that

presence or beingness is beyond form, so you know that which is beyond form as yourself, which is a field of still presence, intense aliveness, still presence.

And forms appear in that and that's beautiful. The body appears and it's fine. Thoughts appear, that's fine too because you're no longer trapped in the thoughts.

You are that which makes every thought possible. So the key is that stillness that is so alive, that is now. So when we talk about the present moment, the now, what does that mean?

The mind says it doesn't mean anything, the mind says there's no such thing as the now. Can you show me where it is? There's only past and future and something very fleeting here that really has no meaning, that's what the mind says.

But there's, when we say the now, there's a mystery in there and there's a key in there, what temporarily we call the now, something very strange. This moment, we are here, before this moment happened as an event in time, it already had a shadowy existence in your mind as the anticipation of this moment. It was going to happen, you knew you were going to come here, so it, and soon it will be over and it will recede into the past and it will be a memory.

Another present moment will be there or the same moment filled with the appearance of some other event, phenomenal event. Your whole life, strange how when something is gone, it evaporates into nothingness. Even this, there will come a time when nobody will remember this beautiful moment as an external appearance.

These bodies will go, so the memories will go and then a few photos may survive of this event, live a little bit longer and then become yellow. And then some people may have videoed something, but that probably has a limited lifespan too. And so eventually the external appearance of this moment will have evaporated completely, including the bodies.

And yet there's something here that is beyond the external appearance of this moment. There's something deeper, the very essence of your life, which is like a phantom, your childhood, where is it now? Events of last week, gone, dissolved.

It comes into the now, gone. What remains is the field of now in which your whole life unfolds as form, the stillness that is underneath whatever happens, things happen, the stillness is there and allows it to happen. To know yourself as that stillness is freedom, freedom from form, freedom from the world, freedom from self as the little me.

And then the world is a beautiful place, it's no longer threatening, it's not threatening and it's no longer promising. It loses the qualities of promise, something there is going to give it to me. It's here now, you don't need to be given anything, your very essence is life in its fullness now.

I don't want you to believe in that as an idea in your head, the words are only a little signpost. It's only if you are in the now with every cell of your body, that's how it's initially I put it, you can realize the truth of this, that life in its fullness, an expression Jesus used, he said, I want you to have the fullness of life. Life in its fullness beyond anything happening or not happening, nothing to do with how much time you still have as this form, nothing to do with any life situation or condition, good or bad, life in its fullness is already here and that's, I call that sometimes the power of this moment, which is life.

So, you don't need the world anymore then and you don't fear the world anymore and you don't need the future anymore, you don't fear the future anymore. It has a peripheral existence, only practical purposes, let's meet tomorrow at four o'clock, okay, that's practical, it works on that level. Beyond that, future is no longer needed to give you a sense of promise of some kind of deeper identity or fulfillment, it's an illusion, it never comes, how can it give you that?

And there's only this, so it's going beyond your life situation and the conditions of the me to a place of greater depth where you need nothing, need nothing. And then as a little gift, many things come to you on the phenomenal external level, life suddenly becomes so friendly, whereas before it was an enemy to be fighting, life suddenly becomes friendly, even the phenomenal existence has suddenly a friendly face, why, how can it change from life being what Churchill called when he talked about human, of history, Churchill said about history is one damn thing after another.

And for many people, that's how they perceive their existence, one damn thing after another, and that doesn't happen anymore, life is no longer perceived through external existence, existence is no longer perceived and created through the me, fictitious mindset of me, so when you're fighting life, life fights you, it's a mirror, and when you allow and say yes, life suddenly says yes, oh, you embrace it, that means life can flow through you freely, consciousness, life, God, just words, can move and even express itself through this form freely. And from being a burden on the planet, which is what humanity is right now, and from being a burden to yourself and a troublemaker to yourself and others, a little me, from being this burden, suddenly there's a blessing that walks on the planet, there's a lightness to it, no longer the heaviness of the person, and that's, love is now present, the person talks about love, but of course, it's all fiction, and thinks you had, the little me said, I need that for my happiness, often, they just come when you don't need them anymore, they may not, it doesn't matter, but the strange thing is, many things simply come, icing on the cake, the cake is what matters, and you have the cake, or you are the cake, seek only the kingdom of heaven, now seeking is a temporary phase, you're not seeking anymore, be who you are, that's the kingdom of heaven, which is within, here, now. All the other things that you thought you needed will be added onto you, seeking, coming to the end of seeking, seeking implies future, seeking, even seeking to understand more, I need to understand more about spirituality,

I need to understand more about Buddhism, I need to understand more about Advaita, what are they really talking about, you don't need to understand more, you've understood enough for you to have come here, any further is just the mind trying to get back, OK, I need some more knowledge, I can't quite work out what stillness is, if you explain a bit more, perhaps I can get there, is your concept of stillness the same as the Buddha's concept? You could do a PhD, stillness in spirit, the world religions, 400 pages, and then you become the world expert on stillness, and perhaps if it's all mind, the world expert on honey was never tasted honey, it's quite possible, you could be the world expert on honey without ever, because it's all concepts, so we are tasting, not just tasting the honey, we are the honey, so a state of consciousness arises in which thinking plays very much a secondary role, it may come in occasionally, for this or that, your sense of who you are, of being, it's nothing to do anymore with any thought in your head about who you are, story, so your history is fine, it's just things that happened to this form, you don't need to say I'm trying to forget my history, burn your photo albums, no need, it's just no identification, that's just so and so, my ex-husband, my ex-wife, photo, no longer seeking the self, seeking to strengthen itself through identification with your history, that was my ex, what he did to me, I'll never forget, let me tell you about it, that means seeking a stronger sense of self through the history, and the history becomes the story and becomes the me, so it's the self seeking in your past goes, it's just past, no problem in it whatsoever, self seeking in future goes, then future is wholly practical relevance to your life, I'm booking a flight for next month, so that's how future works, it's fine, no self seeking in it, I'm booking this flight, it will take me to such and such a place and when I get there, there I will find the answer, the fulfilment, so all that self seeking goes to strengthen the sense of self artificially, and that means just you are yourself already, and as you always were, now, and maybe the mind can, well who am I then, step beyond the edge of understanding, allow this moment to be, be the stillness, you are not condemned from now on to permanent inactivity or passivity in stillness, at first it's good as it arises, let it arise in an environment that is conducive to stillness, although sometimes it arises in people by itself or accidentally in an environment that looks totally non-conducive to stillness, that's the other way, that's the way through suffering, as it happened to me, it's the stillness suddenly arose out of dreadful mental noise and resistance, and here this is another way, not through suffering, suffering has played its part because it's taken you here and it's been good, and this is a voluntary embracing of that, not to be pushed and kicked into the kingdom of heaven, life would do that to you anyway eventually, so there's no need, but it takes time, this saves time, removes time, and as it removes time, it also removes suffering, so you can get to the end of suffering through time and further suffering until there's a self-destruction of the egoic entity when it has created so much misery for itself that it cannot exist anymore and it self-destructs, or you've had enough suffering to come here and the eternal message of all spiritual teachings is you don't need to suffer anymore, and the greater your suffering has been, or if you're sitting here and feel you've come here with a burden of suffering, perhaps physical, some dreadful situation, or not knowing how much more time you

have as this form, not quite knowing, nobody knows, let's just go into very deep yes, and the worse your suffering up to this point, the deeper your yes will have to be and the greater the opportunity, it can happen that the yes uttered once can be so deep that the no never returns, one deep yes to life, the end of all no, you can go very deeply into the yes and into the now and into presence so that the past and future falls away almost completely except a few practical matters, and you walk on this straight, this path of now I sometimes describe it as a tightrope of now, and that is the flowering of human consciousness, if you walk the tightrope of now and on a tightrope, to walk a tightrope you have to be very present, totally present, every step, there's no little me, you can't remember your problems on the tightrope you would fall off immediately, even fear, you can't fear the next step, you would fall off immediately, there's only this step and there's a total presence with every step, and this is the state that is arising and it's only in that utter and complete presence that the little me dissolves and all the problems that cling to the little me in fact make up its very existence, they fall away, they cannot survive in intense presence look at any problem in your life, no matter how serious it looks, and see if it can survive when your attention is totally here and then you become what you have always been, which is consciousness itself, the field of still presence that underlies everything so the person dissolves, the heaviness is gone, that's the fulfillment of your human existence, now, doesn't matter how much longer this form then exists, a few weeks, 50 years, doesn't make that much difference fulfillment is, this flowering is the realization of who you are, but you wouldn't be able to say very much about it through the mind and if somebody asks who are you, there may just be a stillness, and now the strange thing is, from the point of view of the mind it looks as if you knew less about who you are than before and it's true, it is involuntary embracing and saying yes to the state of not knowing anything anymore, that's why it's so frightening to the little ego an embracing of not knowing, this vast power in that not knowing, whatever you need to know at any moment, which is always this moment, will arise out of what looks like the state of ignorance to the mind whatever you need to know or anything you need to do to know at any moment, wherever, in relationships, in any situation, arises out of the state of not knowing so to become comfortable, happy with not knowing, it's fine not to know and then you stay with the not knowing, which is the stillness, and whatever is needed suddenly comes, it may come as words, as an action, simply an emanation of love and then you return to the state of not knowing, it could be a simple thing like going for a walk and watching everything around you in that attentive alertness, you're not walking there as a little me with its problems you're walking as a field of awareness that looks at the universe, the phenomenal universe and its beauty, not needing to impose mental noise on anything, interpret, just don't need to know what this tree is called you might know it, it's no longer important, it won't interfere with the beauty of that moment, no longer the heaviness of a person walking through the street, that which looks through your eyes at the world is then pure consciousness the light that emanates from the one source looks through your eyes, sense perceptions and loves its creation because you created it, you are consciousness appearing as form and it's good you walk as a blessing

on the earth, no longer as a burden and everything and everybody loves you for that, even nature, you will feel nature, trees, flowers love your presence it's almost as if the very being moved a little bit towards you because within the totality where there's no separation between this and that, when you see beauty without mind it's a self-recognition, consciousness, the flower which is an expression of consciousness recognizes its own beauty through you, it's not you, so even nature finds fulfillment through that, it knows itself through you, what looks like you and yet all that is form, the eternal is underneath the forms, this very moment, what are the ingredients of this moment, the voice, your perception of the voice the totality of this space, people, flowers, lights, sense perceptions, those things, ok, that's good there's also silence, that's even better, and to acknowledge the silence, listen to it, alert, presence, that's the arising of stillness silence is helpful, ultimately you don't need it, stillness doesn't depend on external silence but it's good, it's helpful to listen to silence and it's only the stillness in you that can even be aware of silence if your mind were very noisy sitting here, silence would be meaningless, a concept, the moment you listen to silence a stillness arises, through the stillness you become aware of silence, so it's within and without and then the realization it's always within, it may not always be without, but that dimension of consciousness is always there, and it's come out of the stillness, completely different dimension of consciousness is coming love, basically, beyond what the ego thinks love is, one deep moment, timeless, the timeless dimension of consciousness is coming and that looks like an event in time, but you have to accept certain paradoxes, that's how it is, let's acknowledge the silence, without, through the stillness, within and now meet everything, everybody, through the stillness, bring the stillness, be it, because you are it, and that is the dimension of the sacred that is arising, inseparable from the stillness

[Speaker 2] (1:16:40 - 1:17:26)

This concludes session one of Through the Open Door with Eckhart Tolle. Our program continues with session two. Sounds True and Namaste Publishing present Through the Open Door, session two, with Eckhart Tolle.

[Speaker 1] (1:17:44 - 2:28:17)

As we are approaching the end of the weekend, a weekend of awakening, I wonder how many questions have managed to survive in your mind. You may feel a pressure, almost a kind of pressure inside your mind, of a question or questions wanting to be asked, needing to be answered, and when those questions are answered, there will be more, because every answer will generate further questions. And so, there's no need, there's no end to the number of questions you could ask about awakening.

It is true that certain answers can be helpful. They can take you up to a certain point of understanding. Up to a certain point, understanding can be helpful.

One could say it's like understanding how do I get from here to the edge of the cliff, and

to know how you get from here to the edge of the cliff, to know that, certain signposts may be required to point you in the direction of the edge. That way, or that way. And when you have reached the edge, signposts are not necessary anymore.

In fact, they become a hindrance, an essential part of the process of awakening. And that is something that the human mind and the human ego look upon as almost an insult. An essential part of the awakening is letting go of the need to understand more, and to realize that ultimately, awakening is not to do with understanding more.

And finally, when you have reached complete understanding, you awake. And the great surprise, or even shock, that has come to those who have awakened, they didn't know more when they awakened. If anything, they knew less.

So if we can participate in what we could call renunciation, not renunciation of sugar, or sex, or material possessions, or whatever it is that people try to use to become free. A deeper renunciation, because all those that I mentioned, and many others, are surface renunciations that could actually, and very often do, strengthen your conceptual identity as the one who has renounced. The one who is superior because he or she has renounced sugar, money, sex, whatever, possessions.

A deeper renunciation than that, and I will put it very bluntly, don't be shocked, it's the renunciation of thought. And realize it is not through thought that you can awaken. It is not through adding more to the accumulation of thought in your mind that you can awaken.

It is not through any adding to yourself in any way, whether material things, or thought forms, or ideas, or beliefs, or experiences, it is not through adding more to yourself, to the content of your mind, that you awaken. It is not through adding more thought to the huge accumulation of thought forms that each human being, including yourself, already walks around with, and derives their sense of self from, the me. And the momentum that this accumulated thought structure that most people identify with as themselves, that accumulated movement of thought with all its accumulated content, thought forms, knowledge, experiences, memories, all thoughts, that has enormous momentum.

And an essential part of that momentum is that it needs more to add to itself, because the thought structure of yourself, the mind made self, believes that it is not yet complete. It needs more, and that more could be more understanding. It says, I don't yet understand the purpose of the universe.

And it might say, I've come here, listened to all these speakers, and I still don't understand the purpose of the universe, and how it all works, and how I fit into it. What's my place in it? That's the most important question.

What about me? There's all that, but this is more important. In a deeper sense, that is

true.

In a superficial sense, it's an illusion. So there is this need in the mind, that is the mind, to accumulate. And if you are here this weekend, that means you have gone beyond the baser, base forms of accumulation, well, more or less.

And that is needing to accumulate material possessions, and thus by, and again, it's not the material possession that is ultimately what counts to the mind. It's the thought form, because you don't know what's out there, you only know it as a thought form. That's what it wants.

Identify with another thought form, the mansion, mine, the car, my car. A thought form becomes invested with self, and so it is added to the accumulated thought forms that make up the me. And so you have already gone beyond, to a large extent, although it may still linger a little bit, those base forms of identifications.

You may also have gone beyond of needing to add to yourself other thought forms. The thought forms of people think that I am great. The thought forms of getting recognition.

Oh, aren't you great? The thought form that needs to feel that you are famous. Yes, you've made it in the eyes of the world.

The world tells you, yes, yes, you are important. The phone rings all the time. Everybody wants to talk to you.

I am important. And that's a nice thought form, and many are longing for that, that need in millions of people, particularly in Western culture, that longing of, I haven't made it yet. If I make it, then I'll be complete.

And that means, once I have added further thought forms to me, further mental images of who I am, which other people will tell me, that's who you are. Ah, you are such and such. Satisfying mental labels.

President of this or that. So you may have gone beyond status or status. For many years, English pronunciation is status.

Status here, so that you understand what I say. Status. It's that you've gone beyond that, probably.

But the movement of needing to add more to yourself may still be there, but it may have moved to more subtle dimensions. And the more subtle dimensions could be the dimension of knowledge, dimension of accumulating thought forms as knowledge, spiritual knowledge perhaps, having read many spiritual books, attended many workshops, retreats, Buddhist monasteries or other monasteries. Or you may have come here also in that search of more, adding more to me.

And perhaps that more, the most subtle of all mores, was the more of spiritual realization. The ultimate attainment. I can add that and then I'll be finally complete.

And you look for it then in the realm of understanding more, which is mind. And that can keep you trapped in the subtle realms of needing more for the rest of your life. And that is the fate of being a spiritual seeker for the rest of your life.

In itself, not such a bad identity, spiritual seeker. It's better than many others. But the seeking movement is there.

The not yet having found is there. Because there has not been a renunciation of the movement of thought. Because it's the movement of thought that is the momentum behind the search for more.

So when we speak of renouncing thought, we are not saying that you are never to think again. It is the awakening out of the stream of thinking. With which perhaps you've been identified all your life as a me.

And the possibility of stepping out of that movement of thought is always here now. And it is here now, as you sit here. Listen.

You can sit here with a burning question at the back or the front of your mind. I'm going to ask him, when the moment he stops speaking, I'm going to ask him that question. It doesn't make sense.

Or you can sit here as a field of alert, aware presence. In which the words are being perceived, almost as if they were coming from within yourself. In which all the other peripheral perceptions are taking place.

Visual, man sitting on a chair, flowers. I'm labeling the perceptions right now, but as you perceive in that spacious field of presence that you are, you perceive through that the need to label, the compulsive need to label what is going on around you at any moment. To work it out, to interpret.

I need to know, what's this speaker going on about? That compulsive need is renounced. Now that sounds as if you could do something.

When I say this, it sounds as if you could choose to step out of that continuous stream of thinking into spacious awareness. And from one perspective, you can. It is true, but it's only a perspective.

And whatever words say, it's only a perspective. Because words are thoughts. These words, these thoughts that have become words, point beyond themselves.

They are pointers. In themselves, they are not really helpful. If you can never go beyond the signpost, like the dog that continuously looks at the master's finger, when the

master says, the stick is there, there, I threw it there.

If you can't go beyond the signpost, then you go home with a few more accumulated signposts. Not enough yet, of course. So is it true that you can choose to step out of the identification with that stream of thinking and be present?

Yes, from one perspective. But how is it that there are other people in this city who didn't come here, and if they were here, they would say, what the hell is he talking about? It doesn't make sense at all.

I occasionally, because now so many people read *The Power of Now*, occasionally it gets into the hands of people who are not quite ready for it yet. And occasionally I get emails that say, your book makes no sense whatsoever. So when I say you can choose to step out of the stream of thinking, this may not be true for everyone.

But how is it that you can do that and somebody else in this city who may be engaged in other activities right now cannot do it? Well, perhaps they can, but they don't know they can. Somehow the apple is not ripe yet.

And so here we come to the limits of language. Because it's ultimately not you doing it. It's a way of putting it, it's a way of looking at it.

But when you feel that, yes, I can step out of presence, which is still a thought, that's not it of course. I can step out of identification with thinking to experience the peace that is there when you can be without the need to think. And the thoughts that may still arise are not that important anymore because there is space around them.

You can do that because it's happening here through you. It wants to happen. There is an evolutionary impulse at work in humanity.

And to say that you can step out of identification with mental noise, identification with concepts, identification with the seeking entity, the me, to say that really means when you feel, yes, that unconditioned consciousness is suddenly there. It wants to flower through this form. If it didn't want to flower through this form, you couldn't do it.

Because you and it are not separate. Only language creates the separation. So whatever we say about it, do not believe there's any absolute truth in anything that words can say about it.

So a shift, an inner shift, from thought to awareness, presence, and then the miracle happens, and it is happening for many of you here now, of being here as a field of awareness rather than as a person. And the miracle is there when you can look upon this room, listen to this voice, and let it be so completely, allow it to be as it is so completely, that there's no need to add mental commentaries to it. You can look at the flowers and perceive it through what we could call stillness.

Alert, aware, stillness. And that is the arising of an intelligence far greater than the limited human mind, which is only a small aspect of the vastness of intelligence, the one intelligence. And that's again a very limited word.

The arising within you of non-conceptual intelligence. That is what Krishnamurti called the awakening of intelligence. And that is there when you renounce thought.

Thought subsides. Thought subsides. It can still happen, and when it's needed, it's there, beautifully, not problematically.

When self, a sense of self is invested in thought, thought becomes problematic, and the self that almost everybody lives with is burdened with, that sense of self is in itself problematic. You cannot separate problematic from yourself. They are indistinguishable.

To walk around with a mind-derived self is to be problematic, is to live in a problematic life situation, and to experience your life as problematic, because you live mostly then in past and future, which is problematic. Whereas this moment is not problematic, ever. So to step out of all that, so that your self, your sense of self, is no longer in the movement of thought, that's all that it is, there's still a movement of thought, your sense of self is not invested in every thought that arises.

This way, you're pulled this way, and then you're pulled that way. Or you may have deeply lodged thoughts that never leave you, obsessions, convictions, beliefs, this is how it is. Just ask me, I'll tell you how it is.

Deeply entrenched thought-forms that many people walk around with, and they say, that's me. They don't see it as thought-forms that they walk around with, they are the thought-forms. They are the convictions.

They are the one who is looking for somebody to disagree with, to strengthen their sense of self. They are their thoughts. So stepping out of that is the great liberation.

It's the renunciation. And to some people, the renunciation of that thought comes because they can't stand thought anymore. It becomes so painful that finally they renounce.

And what they do then is they, the renunciation of thought, of course, is also the renunciation of past and future. Except for practical things, that's okay. But as that overwhelming concern with me and my future, and things that happened in the past, things that are going to happen to me, or not going to happen to me, renounce that and recognize that past and future are only thought-forms, no more.

They have no existence. Time, which is past and future, has no existence except as thought. You cannot encounter past and future.

Nobody has ever met the past, touched it, seen it, lived in it. You may think people lived in the past. How can they live in the past?

The Romans, they lived 2,000 years ago. That sounds plausible. But of course they didn't.

They lived in the now. And so unless you create a thought-form of past, there's no past. And the moment you can only create a thought-form at this moment, out of the fullness of now, which is consciousness itself, oh, is that what it is?

Yes. The now is unconditioned, pure consciousness itself. Primordial intelligence.

And out of that arise forms, thought-forms. And they become the conditioned form consciousness. And then thought-forms become material forms.

So we have thought, which are objects in consciousness. Sense perceptions, thoughts, emotions, they are all objects because they become, you perceive what you call a flower, it somehow, the image goes through your eyes, becomes a nerve impulse, whatever they say, then gets reconstructed in the brain, which normally the greatest doctor has no idea how it works. And then you get an image arises of a flower.

It's a thought-form too. An object in consciousness. Not conceptual thought, sense perception, conceptual thought.

Objects in consciousness and consciousness. Most people walk around identified continuously with objects in consciousness. They don't know themselves as the underlying space.

Space consciousness. Here we have another pointer in case you didn't get the first one. In ultimate terms, objects in consciousness are things.

Because we are speaking of form. So most people's lives consist of things that they are concerned with. Thoughts are things, material things, that comes first.

And that's from large part of the population of the planet. Their entire existence is consumed by concern with material things. And that applies both to the poor part of the world and to the wealthy part of the world.

The poor are concerned with material things because they may not have enough to meet all the needs of the body. And the wealthy are concerned with material things because nothing is ever enough to the me. I need more.

It's the unconscious movement of more. So there's one level on which one's life, one's entire existence is concerned with things, objects. And then it's things in a wider sense are anything that arises in your mind as an object.

Thought forms, experiences, knowledge. One thing after another arises inside you. And then you step out of identification with thought forms.

How do you do that, says the thought form. Give me a technique, says another thought. Okay, there are seven steps.

That will take you seven years. Now if we did that here, this gathering would be more satisfying to the mind. Because you could go home and tell your family when they ask you, what did you come away with, what did you learn?

And you could say, I learned seven steps and it'll take me seven years. Oh, that's great, you got your money's worth. And so it's satisfying to be given more time to the mind because it has that need.

It loves it. It's just waiting for something like that. And it's frustrating to the mind to be sitting here and saying, Okay, yeah, but how?

We can say, renounce thought. We could say, renounce time. But even that may be a little bit abstract.

To put it even more simply, we could say, renounce the next moment. Because you notice that most of your life you're more interested in the next moment than in this one. It's a deeply conditioned movement.

Renounce that need for the next moment. The psychological need for, okay, what's next? And be completely with this.

What is now. Completely allowing this moment so precious. Not precious because it's fleeting.

It's a superficial way of looking at the present moment. Sometimes people say, this moment is so fleeting, it'll be over soon. Just hang on to it and remember it, remember it.

Take a photo of it. No, it's not precious because of that. Because the present moment is not fleeting.

The forms of fleeting that arise in the field of now, come and go. But when you enter the now with your attention, and don't take it too literally, it's just a pointer. When you enter the now with your attention, then you renounce the next moment.

And a completely different quality of being arises. When you become present to what is. Instead of denying it, running away from it, making it a means to an end.

And it is at that moment the mind falls away. And then you realize how vast the space is inside you. And how relatively insignificant anything in object consciousness is, compared to the depth, the spaciousness within you.

The stillness. How relatively insignificant any thought that comes into your mind is. Relatively insignificant.

How relatively insignificant anything that happens or doesn't happen is. You see the relativity of whatever happens in the realm of object consciousness, in the realm of things. Okay, it's nicer perhaps to live in a beautiful mansion, than to live in a little hut, or a little room on the surface.

Yes, it might be nicer. If you have not found the dimension that is beyond object consciousness in yourself and live in a mansion, the mansion is not going to do that much for you. And if you have found it in the little room, whether you are in a little room or a mansion, it doesn't matter that much anymore.

Because there is such aliveness to the field of now, it doesn't really matter where you go, what the things are that surround you. They matter relatively, but not absolutely. And then the universe around you is recognized as playful, forms that come and go.

Experiences, different places, come and go. It's a bit like when you are rooted in the now, you are rooted in being, you are rooted in yourself. And there is such fullness to now.

It is the fullness of life itself, because before life becomes a thing, before life becomes an object, before life becomes a life form, there is life, consciousness, whatever word. And to know yourself as that is the ultimate liberation. What is liberation?

What are you liberated from? You are liberated from the world of things, from obsession, from being consumed by things, which includes thoughts. You are liberated from time, also as an obsession that you are consumed by.

And you are liberated from a very heavy sense of self, a me, what the Buddha called the self. Ah, all that. The key then, the little opening into what we might call space consciousness.

This is not from science fiction. Space consciousness within yourself, the unconditioned consciousness. How do I get from being consumed and identified with object consciousness to recognizing myself as space?

Ah, it doesn't work by trying to run away from the world. It's through allowing whatever form this moment takes, the world of form, the world of objects, allowing whatever form this moment takes, internally allowing it to be as it is. There is what one could call a sense of space around what is.

It could be an event that usually would trigger in you upset or impatience or anger, and you'd simply say yes to it because it is, and suddenly there's space around the event. It's just a little pointer. This is a beautiful thing to discover, the space around things.

Why should I allow something to be because it is? It already is the case. Yeah, but it shouldn't be happening.

But it is. At this moment, the mind says nothing will ever change if I allow this moment to be as it is. The deeper truth is, if I internally am antagonistic towards this moment, ultimately nothing is ever going to change.

Because that is the old consciousness, which it keeps itself in place, the egoic consciousness, the mind-identified consciousness, the object-identified consciousness keeps itself in place through fighting what is, the me. How could one argue with the is-ness of this moment once you realize that the entire cosmos is connected, interconnected, everything in the cosmos is totally interconnected. Physicists know that.

So nothing that happens is isolated, an isolated event. It is connected with the totality. And within the totality, it makes sense.

In many, many cases, you could never work out through your understanding, mental understanding, how an event that on the surface looks senseless or looks as if it shouldn't be happening, you could never work out through intellectual understanding how the totality has brought this event about. Because no mind, no human mind can even understand a fragment of the totality. It would be presumptuous to an absurd degree to believe that through the human mind you could understand the totality of the universe and then explain it through words.

Using five vowel sounds, A, I, E, O, U, five sounds are the basic sounds. And then there are the others, they're called consonants, I think. They are sounds that are produced through air pressure, produced by So you have the five vowel sounds plus a few noises produced through air pressure.

And we believe that we could explain something, the universe. So you see how useful it is to give up trying to understand. But what we can see, and this is confirmed not only by the ancient wisdom traditions of humanity, such as Buddhism, but also even through recent discoveries in molecular atomic physics, the interconnectedness of all things.

That we can know, yes, we don't know how, we can't understand how in what way, but we can see, yes, it all is ultimately one. The universe is one. It is one both at the unmanifested level, the primordial one, the unconditioned one, the unborn, as the Buddha called it, the unborn, the uncreated, the unmanifested.

Beautiful saying of the Buddha, he said, There is, O monks, that's how the translation goes, There is, O monks, the uncreated, the unborn, the unmanifested. If there were not the uncreated, the unborn, the unmanifested, there would be no escape from the born, the created, the manifested. So, yes, we can see the universe is one, both as the unmanifested, obviously, and it is one as an organism, even in the manifested realm.

It is one organism, which has many different cells to it. One cell in the organism is humanity. Humanity also is one organism.

And what humans are doing to each other is a diseased organism in many ways. So, the universe is one organism. Whatever happens has its place within the totality, even if it seems completely incomprehensible.

And many things do happen that seem, Why is this happening? And just to simply see what one could call the inevitability of what is. Within the context, the larger context of the whole, to see the inevitability of whatever form this moment takes in your life, whatever happens, could not be otherwise.

Oh, you do not need to understand it. Occasionally it happens that after an event you can get a glimpse of understanding, only a glimpse if you are lucky, a tiny glimpse. Some of you may have experienced something seemingly negative and incomprehensible happening to you, life doing something to you, making you ill, serious illness, losing everything.

It does not make sense anymore. I went to church every Sunday and I worked my off and I lost it all. This was not supposed to happen, I do not understand anymore.

And years later, you sit in the Inner Directions Conference and suddenly say, Wow, if that had not happened, of course I would not be here. I would still be slaving away in the corporate office. If those bad things had not happened to me, I would never have gone beyond the conditioning.

So occasionally you might get a glimpse, but in many other cases you may not get a glimpse of why. But it is wonderful to see that, yes, there is an inevitability to whatever form this moment takes. And so if you do not resist the form that this moment takes, internally, you are no longer trapped or imprisoned by the form that this moment takes.

Because very often that is what it looks like. That is why people always try to get away from this moment. Very often it looks like a limitation upon you, upon your life.

That is not what I want. What am I doing sitting here in this office, in this place, in this relationship, in this, that, this, that, the other. Whatever form this moment takes, to align yourself with it.

The moment you do that, and it is not a doing, only through language it creates the illusion that you are doing something. One could say it is the opposite of any doing. To internally align yourself with what is, is the opposite of, OK, I have to do something.

You don't have to do anything. Just, this is as it is. Always recognize that.

There is no doing involved. This, it is as it is. You align yourself with a form that, you

don't fight the form.

The moment you fight the form, the form of me gets strengthened in yourself. The me that is based on my thought forms gets stronger through the struggle, the reaction, the reactivity against what is. Ultimately, you could say, the illusion of me gets strengthened through fighting what is.

And you can verify that in your own life, when you are resisting whatever situation, or in disagreement with someone, this shouldn't be reactivity, to see how your sense of self feels a little bit inflated through that. And you can see it when you watch angry people, who are fighting, there are some people who live almost continuously in angry opposition to what is. The entire universe is against them, or they are against it.

The world is their enemy, and they are just looking for the next thing to get upset about. And you can see how that strengthens, how that inflates the egoic sense of self, the reactivity, the fighting what is, the complaining pattern in the mind, and, oh, and every time you complain, you strengthen a little bit the form identity of me, the complainer, the thought form, the reaction, the egoic identity inflates a little bit through the complaint, because every complaint means that you are right, and what you are complaining about is wrong.

Situation, a person, a place, you are superior to that which you are complaining about. That is the illusion how the self entity inflates itself continuously through that. It doesn't ever last for long, and they need something else.

But once you watch that process in yourself or in another, it's a little bit easier to see it in somebody else, how the self importance grows through every complaint. The imagined superiority of me as compared to that which you are complaining about. And some people complain about the world.

The world, of course it's a mad place, but complaining doesn't help very much. They complain about humans, people. People are so unconscious.

God, what? You should know better. But they don't.

So to see how that fighting what is strengthens the thought made me. And accepting what is, allowing it, surrendering to this moment, the form that this moment takes, that's all that ever changes, this moment never changes, it's always now. Saying yes to the form doesn't mean you can't take action.

If action is needed, it comes out of the yes instead of the no. Totally different quality of action. It comes out of saying, well, this is how it is.

Here I am, two coins in my pocket, wet, not much food in the stomach. That's what is at this moment. And you go beyond the form of this moment and there is suddenly a peace

from deep within.

And there's a beauty even to that moment, the form of that moment, but the beauty may not be in the form, but it comes from a deeper place of the formless. The formless life that you are, the very life that you are, underneath the form as which you appear, you know it not through rejecting the forms, but through accepting the forms. So the magic formula then is, but it doesn't work if it remains a thought form, the forms that seem to limit you in your life are the concealed openings into the formula.

The conditions that seem to limit you are the portals into the unconditioned, that which you are in your essence. So if you can look upon your life and see where is it that life seems to limit you, what is the area where you feel hemmed in by life, the forms in your life, your life situation. It could be relationships, it could be a place where you live, the people you live with, the physical structures around you, the house or the work situation, whatever it may be.

Almost everybody experiences some form of limitation in their life, some form of limitation, and see if there, and then you might notice also that you are in an almost habitual resistance to those limitations, those forms in your life. And see what happens if you let go of the resistance to what is. Use that and see what happens if you let go of the no to this moment.

You may be surprised how quickly things change, how quickly the stuckness gets unstuck when you surrender. And some of you have experienced it already in certain areas of your life. How quickly you become free of the conditioned, not by trying to reach some point of the unconditioned in the future, the limitless, but by not offering inner resistance to the conditioned.

And with that deep acceptance of what is comes a word that I usually avoid because it can easily become a thought form and it has been misused so much. With acceptance of what is comes love. You love what is.

We don't even need to say love. It's there when there's an allowing of whatever form this moment takes. Love arises.

So the secret is not to turn your back upon the limitations and trying to reach some point in the future where you realize yourself as unlimited. Once you've sorted out your life situation, it's never going to happen. Not for long.

Then something else crops up. Instead of looking for some liberation at a future moment, the more limited you are in your life situation, there are degrees of limitation. Very limited, for example, would be if your body may not make it for that much longer anymore.

They might have said you may have two more months. Those extreme limitations are

the most powerful openings, the most powerful openings into presence, into space. When you surrender to that, and so it happens in some people's lives, there is one big thing, what Christians used to call or still do, your cross.

One big thing in your life that is a dreadful burden or seems a dreadful limitation. Most of you have many little things. That's fine too.

That works too. But the one big thing works even better. If you're lucky enough to have one big thing in your life that's absolutely unacceptable.

Nobody could accept that. Well, that's what the mind says. And then surrender happens.

For many of you, it will be a case of little surrenders. What is a little surrender? What is surrender?

It's the shift from no to yes. Surrender is detecting an inner no to what is. And then saying, aha, there it goes.

And then to see, well, but it is. And then you look upon what is. Hmm.

Acceptance means it's not judged anymore. It's allowed to be. And there's a field of attention.

Spacious awareness, the essence of your being, was always there. Never knew it. And this is how surrender to one big thing can take you once and for all.

Surrender is no more than surrender to this moment as it is. No other spiritual practice is required. But if you're happy with other spiritual practices, that's fine too.

But every spiritual practice ultimately points to that. So why not do it now? What beauty in welcoming the only thing there ever is, which is now.

What beauty in welcoming the form that this now takes, whatever the form may be. And realize yourself as that which is deeper than any form. Stillness.

Peace. Space. Not that which happens, but the space in which it happens.

That's who you are. And so, when you look at night into space, the vastness of outer space, vast, infinite, infinite depth, that's the external version of who you are. And then you also notice when you look there, you see, oh well, it's so simple.

There are basically two things in this world. The world, space, and things in space. It's as simple as that.

The world consists of space and things in space. Or rather, things in space are the world. Let's change it slightly.

Things in space are the world, and space is that which goes beyond anything that words could say. But it's so obvious, even if you look through the senses, that there's basically even this room. There are things, bodies, chairs, flowers, lights, and there's space.

Space, usually nobody notices. And usually nobody notices the inner space, the stillness that is underneath the noise, the incredible spaciousness that is there, within you. So you, you are the bridge between the object world and the formless, unconditioned, the One.

And you move through this world, interacting with form still. Your body is form too. Thoughts still happen, occasionally.

You interact with other forms. And the play of forms continues all around you. And you are rooted in the formless, which is peace.

And the world is then the play of forms around you, so to speak. And nothing in the world of form matters that much anymore. And then, and this is almost a paradox, something that is not of this world, which is the world of objects, something that is not of this world, shines through this form into this world.

And the formless, a certain transparency happens through surrender to what is. A certain transparency happens, and so the unconditioned shines through into the world of form. And the world of form then is experienced as a more benign place when that comes through you.

And it transforms how you experience the world of form also. Not that the world of form will lose its characteristics of having polarities, it has polarities. The world of form will always have certain polarities, otherwise forms could not survive.

High, low, hot, cold. But the manifestation of the polarities of the world of form will become more benign, not the harshness. So one could say love comes into this world, and love is not of this world.

That's how the world changes. Not that it matters that much anymore, whether or not it changes. And you certainly, as you surrender to what is, you relinquish the need for the world to change.

And then it changes. And that includes the need for your world to change, your situation, it must change. Well, first accept what is, and then see what happens.

[Speaker 2] (2:29:01 - 2:30:09)

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